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THE PACIFIC

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THE DIFFERENCE.

Only a few more notes, only a finer tone,
And lo! the world bows down before the singer's throne.

Only the same old thoughts clothed with a sweeter sound,
And lo! a poet's brow with laurel wreaths is crowned.

Only a keener ear, only a swifter skill,
And lo! the artist plays on human hearts at will.

Franc Mangum.

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THE PACIFIC

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WANTED: A LASTING SETTLEMENT!

In a recent number of the London Atheneum it was stated that the war continued to be responsible for a great output of books which had nothing to do with the campaign on any front but with problems of reconstruction after the war. These problems, relating to matters both at home and abroad, were in part such as had had long loomed in the distance, the solutions of which if they were to come at all seemed likely to proceed upon the old easy lines of gradual change, but which it was evident now would present themselves with a peremptory knock as soon as actual hostilities ceased.

One of these books, by Mr. Arthur Ponsonby, entitled "Democracy and Diplomacy: a Plea for Popular Control of Foreign Policy," was an arraignment of that secret diplomacy which is held by many leaders of thought in Europe today to be responsible for this awful war and which no doubt the enlightened minds of the survivors will see must be rooted out.

Another book, in the preparation of which Mr. Archibald Hurd collaborated with another writer, was entitled: "The New Empire Partnership: Defence; Commerce."

We have not seen the book, but an article by Mr. Hurd in the last number of the Fortinghtly Review, will give an idea of the positions taken. He writes in the Review article:

"Where then do we stand as we confront the future? On moral grounds Germany the land of the Huns tomorrow, as it is today—must be ostracised * * * otherwise the whole human family will be reduced to Germany's level and civilization submerged in barbarism. * * * On economic grounds also Germany must be ostracised.

"We have come to the parting of the ways. As it has been apparent for 21 months that the existing organization of Imperial defence is defective, so it will become increasingly apparent that the present economic disorganization of the empire threatens its very existence. This war concluded, we must be prepared to wage successfully the economic war." And the concluding words are: "Our moral sense demands that Germany having placed herself without the pale, shall be kept there until she has expiated her crimes and regained her sanity. This will enable us to complete the task which has before us of converting the British Empire into a beingn civilizing and economic unit."

We are glad to find others taking what we regard as a better position. Concerning a book by Charles Borden Buxton and others, entitled, "Toward a Lasting Settlement," a reviewer says:

"The writers of 'Toward a Lasting Settelement' are much more impressed by the horror that war should happen at all than by the crime against humanity that caused the war. They find not only in the twelve days' diplomacy just before the war, but also in the whole diplomatic record, the cause of war recurring and inevitable. Europe, they plead, must be organized on a new principle, other than that of 'National Egotism.' Nationality,' except in small nations struggling for the elements of freedom, is not a solvent, but often an irritant."

Some of these recent British publications have been issued also in this country. One by Mr. Arnold Toynbee, entitled "Nationality and the War, lies on our table just now. Mr. Tonybee's suggestion as to Germany is, "First, beat her badly and then treat her well." While the author of this book is far in advance of many of the British people with reference to what should be done with Germany if the Allies win the war, it is not at all evident from a hurried examination of his book that he goes far enough. His counsel is that Britain deal with Germany in such a manner that she will "emerge from the war no more cramped and constricted than when she entered it." He remarks however: "This will not, of course, satisfy her ambitions, for they were evil ambitious and could not be satisfied without the world's ruin; but it will surely allay her fears."

As to the statement often made, that England has all she wants or needs all around the world, acquired variously during the centuries, Mr. Toynbee remarks: "That merely proves that we have been more fortunate than Germany." He goes on then in an effort to show that all of the advantages and strategic acquirements of Great Britain are administered for the good of mankind, and that existing conditions ought to be maintained.

Quite different is the position taken by Dr. Fullerton, Professor of Philosophy in Columbia University, who writes in a study of these problems: "No civilized nation today lives within its own borders. None occupies itself exclusively with agriculture and the consumption of its own products. All demand a free access to the markets of the world. Unless they are guaranteed the freedom of the seas, **a guarantee that they cannot regard themselves as enjoying so long as the seas are under the dominant control of any one nation, they must feel that the great public highways of the world may at any time be closed to them."**

"This by weaker nations will be felt to be intolerable; and by strong nations will not in the long run be tolerated."

And in a ringing call that this control be given up Professor Fullerton says: "It is not a question of substituing a dominant control by one nation for that exercised by another. It is a question of genuine internationalization."

One of the most valuable books on the problems of the was is that by another eminent Englishman, Mr. G. Lowes Dickinson, entitled "The European Anarchy." The author addresses his book particularly to the American people with the hope that they may "take the lead in introducing into international relations that new policy which alone can guarantee and preserve civilization."

Mr. Dickinson holds responsible for the war not one nation alone but all the nations of Europe, and that a continuance of the old policy can ever mean other than anarchy he considers a tragic dream. "Since the causes of this war, and of all wars, lie so deep in the whole international system, they cannot be permanently removed by the 'punishment' or the 'crushing' or any other drastic treat-

ment of any Power, let that Power be as guilty as you please. Whatever be the issue of this war, one thing is certain; it will bring no lasting peace to Europe unless it brings a radical change both in the spirit and the organization of international politics."

It is his judgment that what would effect that change is a reversal of the old method of armed watchfulness, the limiting of the use of force to coercing through some regularly constituted tribunal the nation that attempted to apply it to its own purposes, and, first and foremost, the fostering of a spirit of mutual confidence and understanding among the hitherto rival nations of Europe.

In an article next week this great question will be considered further.

PACIFIC COAST NOTES.

The converts in the Milford Lyon evangelistic meetings in Spokane numbered 3,666.

The Presbyterian Church contemplates putting a Sunday School missionary into the Alaska field. Dr. Forbes, the Synodical Sunday School Superintendent for Washington, will spend two months there this summer on a tour of investigation.

Association Men says concerning Mr. Stone, the Y. M. C. A. Secretary in Portland: "Harry Stone looks forward to the time when the Portland Association will be a great downtown community university—a university in the sense that it ministers adequately to the spiritual, mental, moral and physical needs of young men. He has stuck at this for twenty years, refusing plea after plea (from the outside) to move on. He comes about as near 'owning the town' as any secretary."

The Rev. Dr. Thomas F. Day, who was for many years in the Chair of Old Testament Literature and Exegesis in the Presbyterian Theological Seminary at San Anselmo, has been invited to take the Chair of Religious Education in Whitman College at Walla Walla, Washington. President Penrose will be away most of next college year on a campaign for increased endowment, and Dr. Day will take his work in Philosophy. Dr. Day has had work at Syracuse University and at Cornell most of the time since he left California. We give him royal welcome back to the Pacific Coast.

Professor Percival Lowell, the eminent astronomer of Flagstaff, Arizona, has been suggested for the United States Senate. This has led the Christian Science Monitor to claim him as much for Boston as for Arizona, saying in that connection: "Professor Lowell, as the world of education and letters knows full well, is director of the famous Lowell observatory at Flagstaff and has spent a very large share of his time in Arizona for the last several years. Here some of his best astromonical work has been done, although his achievements with the eclipse expedition to Tripoli in 1900 and his expedition to the Andes to photograph the planet Mars in 1907, as well as some of his discoveries before he established the Lowell observatory in 1894, have won him renown in many other countries as well as his own. He is and has been for years a distinguished member of the astronomical staff of Harvard University, and is a non-resident professor of astronomy of the Massachusetts Institute of Technology. He has been received with exceptional honors in Korea and Japan and is a member of the principal astronomical societies of the world. His observations and discoveries relating to the planet Mars have, of course, been mainly instrumental in popularizing his work and his name. But recognition of his triumphs in this special field have been by no means confined to the unlearned mass. He received the Jansen medal of the French Astronomical Socitay and a gold medal from the Astronomical Society of Mexico, for his work on Mars; but he has also been honored by similar societies elsewhere for his discoveries on the planets Venus, Saturn and Mercury. He has not written as popularly as Richard Anthony Proctor, the English astronomer, who did so much toward bringing the stars closer to the plain people in the last generation, but it is fair to say that his discoveries on Mars and the theories he has built upon these discoveries have given the common people of today a new interest in planetary and stellar knowledge. Moreover, whatever he has failed to do in producing popular literature upon so deep a subject, he has compensated for in the splendid photographic exhibits he has given through the medium of public libraries throughout the country and the world. Wherever these have been displayed they have attracted children as well as adults in great numbers."

JOHN P. IRISH'S ROARING.

As often heretofore John P. Irish is on the wrong side of a public question. He has been in Iowa lending aid to defeat woman suffrage there, just as he did last year in Massachusetts. Suffrage has been defeated temporarily in those states, but the tide cannot be stayed. And in the meantime Colonel Irish's record has been looked into from away back, and it has been found that his scurrilous pen and tongue have been employed in some very astounding ways. At the time of our civil war Irish was an editor in Iowa City. The files of his paper have been gone over and it has been ascertained that he was engaged principally at that time in calling Lincoln a fool, a knave, a sneak-thief, and an assassin.

In July, 1864, Irish wrote editorially:

"Lincoln is determined to crush the liberties of our people and be absolute dictator, or is curious to know how much tyranny the American people will stand in these days, before they assert their rights as did our fathers against King George, by open defiance."

At another time during the war he delivered himself as to preachers of the gospel in a style not unlike that of his old age:

"In an article in the Press two weeks ago, and a letter from a correspondent, the white-cravatted hypocrites of this city, who are engaged in prostituting their pulpits to the dirty work of Abolitionists, were denounced—and very properly. Salaries are paid these men that they may preach 'Jesus Christ and Him crucified' to a dying world, and not that they may turn their pulpits into a political rostrum to be used by them in the unChristianlike practice of vilifying and slandering their neighbors who are engaged in the holy work of endeavoring to restore peace and harmony to our distracted and well-nigh ruined country. Let these gentlemen but fulfill the duties of the high office to which they are called, and no word of denunciation will ever be found in these columns against them. We trust we entertain a proper regard for the sacred office, and it gratifies us to know that there are many pastors, and some in Iowa City, who honestly, and to the acceptance of the people, endeavor to fulfil their high missions. But we have some supereminently loyal gentlemen among us who are not content to perform the appropriate duties of their calling, but must

Seminary

needs go out and dabble in the dirty pool of partisan politics. They seem to regard it as a part of their ministerial duties to labor for the re-election of the 'smutty old joker' who disgraces the seat of Washington."

Just after the Presidential election in 1864 Irish wrote:

"The battle for civil liberty regulated by the constitution of our fathers, has been fought. The result is yet in doubt, but of one thing there can be no doubt. If the enemies of the people, the villains, scoundrels and thieves who have plundered and persecuted us for the last four years have reseated themselves in the positions that they have already covered with the most damnable disgrace, they have done so by fraud and deception. We say this because such men are incapable of yielding to honest impulses if they ever have them; because, from Lincoln and Seward down to Grinnell and the meanest hound who takes his key-note from their yelpings, the whole pack is animated by the feelings that control the pickpocket and assassin. The characteristics of the pimp and sneak-thief appear in them undisguised and horribly hideous from their enlargement. That this once great and free land is to be destroyed by such monsters, is a burning shame, a shame that should cause the cheek of every lover of his country to tingle with honest indignation."

After hearing in Iowa recently one of Mr. Irish's speeches against woman suffrage Witter Bynner wrote:

"There came a man to our town
And he was wondrous wise;
He jumped on every suffragist
And scratched out both her eyes.

"He did the same to Lincoln,
For freedom makes him blue,
But as Lincoln has survived it,
The suffragists will, too."

LOOKING BACKWARD.

Glimpses of Pacific Coast Congregationalism in the Year Eighteen Ninety.

Looking through the files of The Pacific for 1890 one day last week we came across so many items of interest that we concluded to share in part what we found with the present-day readers of the paper.

One article which we read with great interest was an account of the ordination of that beloved brother who has been laid aside from the regular work of the ministry for several years, but who yet ministers to us all in various ways — the Rev. F. H. Maar of Oakland. The ordination and installation was at Niles on the 18th of September and the account was written by the Rev. L. L. Wirt who said in part:

"Seldom is one permitted to be present at more beautiful or inspiring services than those described. The whole occasion with all the events which led up to it made the gathering one of peculiar interest. The church at Niles is a distinct outcome of the newly installed pastor's loving and beautiful service. A little over a year ago there was nothing to mark the religious interest of the place, not even a Sunday-school. Hand-to-hand work, indefatigable perseverance on the part of our brother, coupled with an opportunity, have wrought happy change in the history of a prosperous and wide-awake village. Almost as much can be said of Mission San Jose. In the same length of time and through the labors of the same faithful servant this church has erected a house of worship, than which few of its size are more beautiful and more conveniently arranged; while the spiritual walls of Zion have been strengthened as well; and the hearts of the people drawn close together and to their Savior. ..... Mr. Maar though subjected to severe catechizing was equal to the occasion and proved to the satisfaction of all present his right to receive the anointing oil."

Mr. Maar had gone out to these places while a student in Pacific Theological Seminary and had done there a work which the venerable Dr. Holbrook remarked in the columns of The Pacific was, in his observations, unprecedented.

The second week in February there was chronicled the installation of Rev. L. H. Frary as pastor of Pilgrim Chuch Pomona, where he had supplied for more than a year. Although organized in 1887 with 30 members it had 200 at that date and was self-supporting, the annual expenses being about $2,500.

"Mr. Frary's statement of belief was clear, concise, comprehensive. Its ring was that of true steel; and the reading of it by him in evident tensity of feeling was deeply impressive. As the soft rays of the setting sun shone through the windows and rested on him at this time, illuminating the scene, there was an added solemnity to the occasion. Mr. Frary touched upon all the theological points which are now agitating the churches, and there was no trace of equivocation. The sermon by the Rev. Dr. Hutchins of the First Church, Los Angeles, was powerful and lovely—bringing the certitude of the 'exceeding great and precious promises' of God to many persons in the audience so as to meet their peculiar needs."

On the 9th of March the Congregational Church of Redlands dedicated free from debt a beautiful chapel, the total cost being for lot, building, and furnishings $7,688.90. The furnishing was done by the women of the church at an expenditure of $1,024.36. The Redlands correspondent of The Pacific wrote: "The whole work of planning, building, and furnishing, was no small burden upon our pastor (the Rev. George Willet, now residing in Berkeley) whose counsel and taste proved in every particular to be perfect for the end had in view. And all the time he provided the usual feast of good things from week to week for his people and found his flock increasing in numbers and spirituality."

Then we are told what Redlands with a population at that time of only 2000 had done in one year in an educational and religious way: Three churches and one parsonage built at a cost of $17,000 and $1,500 spent for the completion of a $15,000 brick school house.

Our own church in Redlands accomplished its work of building as here chronicled, although Baptists, Methodists and Presbyterians had gone out from it quite recently and formed churches of their own.

The week that The Pacific gave this news of advancement at Redlands there was announcement that our church at Santa Cruz had entered into contract for the construction of a new house of worship at a cost of $18,000, with a seating capacity of 650, the total cost of which for organ and furnishings would be $25,000.

In January it was stated in The Pacific concerning Plymouth Church, San Francisco, which was merged in the First Church in 1912: "The two years just closed have been marked as the years in which more money has been raised in this church than in any preceding two years in its history, with the exception of the year in which the church edifice was erected. The debt of the church amounting to $10,000 has been paid during these two years, and the church enters upon the year 1890 with no indebtedness,

and with a most encouraging outlook for the future."

Sunday February 23 the attendance at the Sunday school in First Church Oakland was 634, and 412 of these attended the morning preaching service. The following Sunday the attendance was 672 at Sunday school, and 435 of these attendants were at church also. John Rea was superintendent at that time.

That Sunday there were 448 in attendance at the Sunday-school of the First Church, San Francisco; 400 in the Third and 204 at Green Street.

From statistics furnished by H. E. Jewett in March 1890 we learn that San Francisco had seven Congregational churches: First, with 787 members; Plymouth, 523, Third, 260; Fourth, 159; Bethany, 328; Olivet, 67; Swedish, 72. Total, 2,196. There were 11 Sunday schools with a total membership of 3,515. Dr. Pond was senior pastor, being the only one then in service who was there 10 years earlier. His pastorate began in 1874.

All these seven churches had houses of worship, the total valuation was $238.000. Four had debts aggregating $4,940. The gain in churches during the decade was two, and the gain in members 837.

The statistics for the year 1889 which were printed in The Pacific on the 23d of April showed a total of 164 churches in the state, 50 of which were in Southern California. The membership was 11,223 of which 3,445 were in Southern California. The home expenditures of 112 of these churches were $241,662. The benevolences of 118 were $45,097. Eighteen new churches were enrolled that year and three disappeared. Eighty-four Christian Endeavor societies had a membership of 2,846. Reports from 136 Sunday schools showed a membership of 17,671.

Statistics published in April showed that on the first of January 1890 there were seven Congregational churches in Los Angeles. The First had 427 members; Park 132; Third 35; East 202; Plymouth 42; West End 26. Total 971. The senior pastor was the Rev. E. R. Brainerd, whose pastorate began in 1886. All the Los Angeles churches had houses of worship, the total valuation of which was $100,-000. Three had debts aggregating $35,050. In 1880 there was in Los Angeles only one Congregational church, the membership of which was 34.

In 1890, San Francisco, Oakland, and Los Angeles, the three leading cities of California, had 4,688 Congregational church members — 41 percent of a total for the state of 11,223. Of the 164 churches in the state at that time 20 were in these three cities. Ten years before there were only 9 in these cities.

In the year 1890 Southern California was suffering from a collapsed boom and we read: "Rev. Dr. R. G. Hutchins, sharing financial responsibilities with his people (First Church, Los Angeles) has voluntarily relinquished one thousand dollars on his salary for the year beginning March 1st. 1890."

In April there was joy in the hearts of the people of Fresno, for the $3,000 debt on their beautiful new parsonage had been provided for. We owe much, they wrote to The Pacific, to the persistency and sacrifice of Rev. E. S. Williams, (Secretary of the Building Society) who came with encouragement which made it possible for us to secure the pledges.

A representative of The Pacific took a trip North in July. After telling of the growth Tacoma and Seattle were having he wrote: "It is pleasant to see the Church sharing in the general activity. Among the busiest men in these parts are the representatives of our Congregational societies, Rev. Messrs. Beard and Greene, and the pastors of our rapidly growing churches, three in each city. The largest in Seattle, Plymouth, under the able leadership of Rev. G. A. Tewksbury has out-grown its accomodations and is preparing to build anew. As an illustration of Christian enterprise, our First Church in Tacoma, favorably situated on a business street, keeps open a free reading room."

Earlier in the year the First Church of Tacoma enlarged and refurnished its house of worship by the expenditure of $10,000, making it the most convenient and best equipped church for work and comfort in the city." And at the suggestion of one of the energetic and generous business men in the membership the church arranged for a woman assistant for Mr. Hartwell, the pastor, her time to be devoted considerably to visitation.

The future looked very bright those days in Washington. Port Townsend was one of the little cities having great expectations. Dwight L. Moody held two or three meetings there late in the year 1888, and remarked to Superintendent Beard in Seattle that a Congregational church ought to be organized in Port Townsend. The writer was engaged editorially on a daily paper there. He was persuaded to lead in the enterprise, and in April 1889 a church was organized with 22 charter members and a building costing nearly $5,000 was built on a $2,000 lot.

On May 7th, 1890, the following item appeared in the "Washington Notes," which were written then by the Rev. Samuel Greene who did fine service for The Pacific for many years.

"Rev. W. W. Ferrier of Port Townsend has declined to accept the call of that church which he has so faithfully served during the past year, and which is so largely indebted to him for its organization and for much of the time and means necessary for the erection of their sanctuary, which as yet is the finest of our denomination in our new State. And now, being a little more than a year old, they vote to come to self-support and invite Rev. S. M. Freeland, late from Michigan, and widely known through the interior states to become their pastor at a salary of $2,000 a year."

Spokane was beginning to be the metropolis of Eastern Washington and Northern Idaho, of all that country now known as The Inland Empire, and the second church, called Plymouth, was planning to build an $8000 house of worship on a $7,500 lot donated by Colonel Jenkins, while the First had under way a new edifice to cost $40,000, exclusive of the lot, with most of the money pledged. Jonathan Edwards had entered on his fifth year as pastor and self-support had been attained.

"Four years ago the Church was in a very low condition and has had much to contend with since, especially an unattractive house of worship. Selling its edifice right away after the fire, and being without a place of its own to meet in, retarded the progress of the work. But since entering the convenient and quite attractive temporary temple in which it now worships, everything has assumed a new aspect; and all are encouraged. The congregations are about double what they were in the old church."

About that time it was reported that Plymouth Church, Seattle, had sold the old church property for $30,-Church, Seattle, had sold the old church property for $30,-000 and as soon as they had added an equal amount to that sum would begin the construction of a new building.

Mindful of the colleges established by Congregationalists all the way from New England across the continent, the

Seminary

men and women of Washington were alert to the needs of the future great commonwealth. A movement was started for the founding of a Congregational college in one of the cities on Puget Sound; and despite the fact that Whitman was at Walla Walla the people of Spokane were ambitious enough to aspire for a college there. On the 6th of August an item from Spokane read: "A corporation has been effected and has secured 1000 acres of land six miles east of the center of the city, having two miles of river front, with water power, for the purpose of establishing a Congregational college to be known as 'Finney College.' "

The Rev. Dr. Cushing Eells celebrated his 80th birthday on the 16th of February at the Puyallup Indian Reservation in Washington. His son Edwin Eells was the Government Agent there at that time.

In June the Rev. David Wirt sent a news item from Medical Lake, Washington, appending to his signature the words, "Forty years a Home Missionary, and glad of it!" Yet just at that time the Medical Lake Church, to save expense for the Home Missionary Society, was to be yoked with the one at Cheney under C. E. Chase, and Mr. Wirt was to move over to Puget Sound, "it may be to help a weak and struggling church build a house of worship." But his words were, "The Lord's will be done!" And then: "Praise to the Heavenly Parent for giving me a son to preach the gospel and a daughter missionary in Siam!"

This was the year that the "Yale Band" came to Washington; among them S. B. L. Penrose, now president of Whitman College; Edward Lincoln Smith, New York Secretary of the American Board; Lucius O. Baird, district secretary, for the interior, of the American Missionary Association.

The Rev. F. J. Culver went up from California to Portland to take charge of the Hassalo Street Church, while Mr. Rominger, the pastor, was abroad. E. S. Williams wrote in his "Field Notes":

"Brother Culver is the embodiment of activity that he was in California. He acts like an old Oregonian. No moss has grown on his back as yet, and he walks as busily in the rain as if he always had been web-footed. A big piece of his heart is left in California; and what wonder! His prophetic eye sees white fields in East Portland, and he made me see them too." The growth in the years since in East Portland have sealed that vision as really prophetic!

Cephas Clapp had gone a short time before from Pilgrim Church, Oakland, to be Home Missionary Superintendent in Oregon and Mr. Williams wrote: "I hear special mention of the new superintendent as an evangelist."

Sunday March the 16th was "the most memorable day ever known in the annals of Forest Grove" religiously. Fifty-five persons united with the Congregational church and other churches received nearly as many — the result of a series of meetings by Superintendent Clapp of the Congregational Home Missionary Society.

On the 25th of May George H. Himes, who has been the Oregon correspondent from a time almost immemorial, wrote: "Our brother E. S. Williams filled the First Church pulpit this morning. giving one of his characteristic addresses, full of snap and fire. He will do us good here and stir us up to more consecrated giving." On the 22nd of June Mr. Himes wrote: "With the cheery, hearty, earnest Edwin S. Williams and Superintendent Clapp, fresh from Saratoga, turned loose upon the State Association at Salem next week I expect an impetus to be given to the work of Christ along Congregational lines the like of which has not been seen for many a day.....There was never a better time for work than now. The influx of population is wonderful. Not less than 50,000 people have become residents of Oregon since January 1, 1890, and it is estimated by competent authority that 100,000 more will be added by January 1, 1891."

In Oregon on the 27th of May, 1890, there was an event of unusual interest not only to Oregonians but to the people of the entire Pacific Northwest. This was the dedication of the new house of worship of the First Congregational Church of Oregon City, on the lot purchased in 1849 and on which a church building was erected in 1850. We are told in The Pacific by that accurate Oregon historian, Mr. George H. Himes, that the dedication of this first building in 1850 by Dr. Atkinson was "the first formal dedication of a Protestant church in Oregon." It was stated by him also that "the old historic church of 1850, 26 by 50 feet, is so skillfully incorporated into the new church of 1890, 47 by 59 feet, as to puzzle the casual observer as to which is the old and which is the new."

"The church bears upon its corner stone the following inscription, '1844-1889', the first date representing the year of the foundation of the First Congregational church in Oregon, and the latter the year of the building of the new edifice which is erected as a memorial to Dr. George H. Atkinson, whom the Rev. T. E. Clapp in his dedicatory sermon styled 'the foremost man in all Oregon,' when death took him hence."

Among the persons present at this dedication in 1890 was Mrs. Mary A. Walker of Forest Grove who came to Oregon in 1838.

The new building which cost $7,425 was dedicated free from debt. Mr. Himes wrote: "Though comparatively few in number and limited in means they have had a mind to work to build themselves a suitable house of worship." ....The leading spirit in the movement has been the pastor, the Rev. O. W. Lucas, to whose good taste, excellent judgment and knowledge of architectural effects this church is indebted for an exceedingly handsome place of worship, which is creditable alike to him, to the Church, and to Oregon City."

In one of the issues of The Pacific for this year 1890 we found the annual report made by Chaplain Rowell to the San Francisco Port Society from which we quote:

"When your chaplain came to San Francisco to organize Christian work and institutions for seamen here he was kindly received but many a pitying smile was shed upon him by those who had seen the failure of previous efforts in the same line, and not even one pastor believed it wise to try to organize a church for seamen: for where, asked they, will you get your material? Even that man of faith and zeal, dear Brother Lacy, said, 'No, Brother Rowell, do not try to do unreasonable things. If you can win some of those wicked men to Christ, bring them into our churches and we will look after you and your work.' Could that dear brother look on this same field now and see nearly 3000 souls won to Christ there, and a church whose members are working for Him on all seas I think he would raise his voice higher in song than he has ever yet done, even in heavenly places. No church or pastor in this city now regards the Mariners' Church as a failure or its special work a mistake."

The auditorium of the First Church, San Francisco was refitted and reupholstered. In April $5,300 was pledged for that purpose.

In April work was commenced on a $5,000 church building at Santa Rosa where the Rev. J. K. Harrison was in

charge and where later it was reported that 70 members had been received in two years, mostly on confession.

San Jose reported in April 160 members in good and regular standing, and that the fears expressed at the annual meeting concerning the financial prospects of the church had been dissipated under the active labors of a new board of trustees composed of energetic business men.

On the 14th of May The Pacific had this note: "It will be a surprise to many of us to be reminded that our Monday Club is 20 years old. The preliminary meeting for organization was held April 18, 1870, and the first regular meeting was on the 25th of the same month. The original members were T. B. Bigelow, Eli Corwin, D. B. Gray, George Mooar, Joseph Rowell, J. A. Benton, E. P. Flint, H. H. Lawrence, W. C. Pond, and A. L. Stone."

It was on the 7th of June 1890 that the Rev. Dr. Dwinell—pastor and theological seminary professor in California since 1862—passed into the other life. Concerning him The Pacific said: "The keynote of his character was heavenly faithfulness, and it covered all the landscape of his life, home life and public life, with moral and spiritual bloom."

It was in 1890 that Proessor C. G. Baldwin was called from the East to be president of Pomona College. The Los Angeles correspondent of The Pacific wrote: "The choice of Professor Baldwin is admirable. He is 37 years old, of perfect health, with genial manner, with noble Christian aims and consecrated motives." President Fairchild of Oberlin was quoted as having said: "I think him well adapted for the presidency of a new college like Pomona. He has a general, broad, education, such as the president of a college needs. He naturally attracts young men to himself and secures their confidence." And The Pacific correspondent told in brief what Professor Baldwin thought of Pomona: "We happen to know that President Baldwin takes up this work considering that he is called to the most hopeful and most golden new college enterprise in all this country." The twenty-six years that have passed bear witness to President Baldwin's foresight.

A religious census taken in Stockton by the Rev. R. H. Sink and another pastor showed that there were 818 homes without any religious affiliations or attachments. Population was 14,720, including 1,200 Chinese. The professed Roman Catholics numbered 3,035.

The latter part of the year the Rev. J. B. Schaefle, who has had a remarkably successful work in Los Angeles these many years, came to Congregationalism from the Evangelical Association. The Pacific mentions him as one who preached in both German and English.

In one issue a reader takes The Pacific to task in that in its Household column it recommended that one glass of wine be added to the haricot of mutton and the same to tapioca soup. And the editors made this note: "Our brother's protest is right. His objection is well made. But the "wine" got in print without our knowledge."

"Rev. Thomas R. Bacon whose term of service has expired as pastor of the First Church of Berkeley went to church and hired a seat, and we are sure will fill it as a good layman should while he is professor in the University of California," was among the notes one week.

Word came from Honolulu that it was expected that a scholarship for Hawaiian youth would be established soon in Pacific Theological Seminary, more than half of the needed $3,000 being pledged.

In an August number of The Pacific we read: "Rev. F. M. Price of the Shansi Mission, China, has been compelled on account of an affection of the throat and the practical loss of his voice to return to this country. He has been visiting the Rev. Dr. Hutchins of the First Congregational Church, Los Angeles; but he and his family are now sojourning at Sierra Madre. When he left China he feared that he might not be well enough to return, but California's climate has done much for his health already. While in China he prepared a Catechetical Life of Christ, in Chinese colloquial, which is highly commended. He is now studying the Chinese language for the educated. Under the shadow of the Sierra Madre mountains is a good place to study and recruit."

In September Professor W. W. Lovejoy came to the Chair of Old Testament Literature and Interpretation in Pacific Theological Seminary.

E. J. Singer entered on the work of Assistant Superintendent of the Sunday School and Publishing Society in Washington.

The 64th anniversary of the American Home Missionary Society was held the first week in June at Saratoga, New York. The opening sermon was given by the Rev. Dr. J. K. McLean, pastor of First Church, Oakland, on the subject, "The Fountain Opened in the Midst of the Valley." The Saratoga Union was quoted as saing: "It was a pithy, practical and comprehensive home missionary address, holding the attention of its 1200 hearers for more than two hours."

Mr. Frederick Billings died at his home in the East on September the 30th and The Pacific said: "Mr. Billings was well known here as a prominent lawyer for many years. He was distinguished among the lawyers of that time as one habitually attending church. He was one of the first trustees of the College of California. Just when he seemed to be most successful and useful his health broke down from overwork and he was obliged to leave the State." Then is told in brief the part he had in the building of the Northern Pacific Railroad.

December 14th, we are told, was "a day of special joy for Pastor Abbott and the people of Sierra Madre." On that day they dedicated free from debt their beautiful church, which cost $3,000.

On the 31st of December The Pacific stated: "President Baldwin of Pomona reports that students are so plenty that several more young men have applied for admission than can find accomodation. It is highly desirable that friends of the college who wish to make a good investment for themselves should at once build some nine room cottages at Claremont. If any will do so the trustees will give a lot 50 by 175 feet and they will guarantee to pay a rent equal to ten per cent on the investment above insurance and taxes and repairs. Doing good at ten per cent per annum should become popular."

During a part of the year 1890 Dr. Barrows was pastor of First Church, San Francisco; W. H. Scudder of Plymouth, who going East the latter part of the year, was succeeded by Dr. W. D. Williams of Tulare. J. A. Cruzan with Third Church for a time went to Sioux Falls, Dakota, in April and was succeeded by F. B. Pullan who had been with First Church, Berkeley from April to November. H. H. Wikoff was with the Fourth, C. F. Wood with Olivet and W. C. Pond with Bethany.

Dr. McLean had been with the First in Oakland since 1872. Dr. Silcox was with Pilgrim till late in the year when he went to Sacramento as successor to W. C. Merrill who went to San Diego. Then Mr. McNutt came to Pilgrim. W. H. Cooke had Golden Gate; Mr. Bothwell was

Seminary

with the second part of the year, and what was then called the Market Street Branch of the First was in charge of G. H. Merrill. W. W. Scudder was in Alameda, C. W. Hill was at San Jose, M. Willett at Santa Cruz, H. L. Bates at Petaluma, L. D. Rathbone at Redwood; W. H. McDougall the latter part of the year took charge at San Mateo.

"THE SIGNIFICANCE OF JESUS FOR THE MODERN MAN."

A Series of Pre-Easter Sermons Preached in the First Congregational Church of Tacoma by the Pastor, Rev. Frank Dyer, D.D.

Sermon 2: "THE PROBLEM OF HIS VIRGIN BIRTH." (Text: I Tim. 3: 16.)

All that I have to say today must have for its background what I said to you last Sunday concerning the Inescapable Fact of Jesus. That sermon contained three great affirmations: First, that while the time of Jesus' earthly career grows more remote, there is not the shadow of a doubt of the fact of His earthly life. That Jesus lived and died in Palestine is just as sure as that I stand here. Second, the absolute uniqueness of Jesus. It is a clear matter of history that no other life can be compared with His. Third, the further we are removed from the time of His earthly career, the more influential, the more powerful, the more dominating He becomes. No matter on what road we may journey forth into life, sooner or later we are sure to come face to face with Jesus, the Christ.

The sermon of today cannot be in the nature of an affirmation. It is cast in the form of an inquiry, because it deals with an entirely different problem. That of last Sunday dealt with the fact open and visible to the eyes of men—the nature of a life. This of today with a fact invisible and clothed in mystery—the nature of a birth.

During the last ten years a great storm has been raging over this very question. There has been a great deal of turmoil in the churches. Not every one has read the learned discussions of the scholars that have appeared, but pretty nearly every one is conscious that the atmosphere has been a good deal disturbed. Dr. Crapsey of Rochester, New York, was deposed from the ministry of the Protestant Episcopal Church for denying the virgin birth. Dr. R. J. Campbell, City Temple, London, in his new theology asserted that the virgin birth had no supporting fact. Dr. Aked of San Francisco, a year ago, took the position that he was not prepared to affirm the virgin birth, and certainly would not demand of others their acceptance of it as a requirement for church membership. This led to a demand on the part of four members of the Federation of the Churches of San Francisco that Dr. Aked resign as president. Not wishing to be a disturbing element, he presented his resignation. It was not accepted, the vote being 75 to 23.

But I suppose more pervasive and far-reaching than all these ecclesiastical events is a somewhat recent and widely-read book, "The Inside of the Cup."

Some of you who sit quiet and serene in your faith may feel that these things are remote and far-removed. But I assure you that these questionings have not only reached the doorstep of the church, but they are in the hearts of many of our people.

In calling a few days ago, a father and mother reported to me that the daughter of the family had recently come home with the question to her mother, "Why do people insist upon a virgin birth for Jesus? It only troubles me." The mother, shocked, replied, "Daughter, you must not ask such questions." But the father insisted that if she had such questions, her parents were the proper ones to hear them and answer them if possible. It developed that not long previously she had been reading the "Inside of the Cup."

The truth is, people who never think have very few doubts. The more people think the more questions they will have. This rather sudden storm of questioning is a good deal better for us than the dead calm of indifference. In fact, it is itself part of that temper of the times that manifests itself in a search for absolute reality. It is useless to cry Stop your questioning! It is for us to cry: Push your questioning through until you get a clear answer. The danger is that many, having raised the question, will be too indolent to engage in that research that will bring an answer.

Let us look this problem in the face. There are three themes here which are similar yet different. They should not be confused.

First, the dogma of the Immaculate Conception, an infallible doctrine of the Roman Church, claiming for Mary absolute sinlessness, securing an untainted human medium for the birth of Jesus. This dogma, nowhere taught in Scripture, is not accepted by the Protestant Church.

Second, the doctrine of the Incarnation, God manifesting himself in human form in the person of Jesus. This is unquestionably taught by all New Testament writers and held by all Christian believers. It is the very bedrock of the Christian faith. To deny it is to abandon Christianity.

The third theme is "The Doctrine of the Virgin Birth," which is a statement of how the incarnation took place. If there are those who believe that the incarnation took place in some other way than by the virgin birth, they must not be regarded as denying the incarnation. To claim that God can manifest himself in human flesh by one method only, is to put a severe limitation upon the wisdom and power of God. Careful Christian scholars hold that the doctrine of the incarnation does not depend upon the virgin birth. It seems clearly a mistake to insist that one who cannot accept the virgin birth has thereby denied the deity of Christ. The position is, Christ and his character, his death and his resurrection, stand, no matter how He was born.

But now, what is the evidence in the case?

I. The Biblical Situation.

Matthew and Luke have clearly set forth and in considerable detail, the story of the virgin birth. Mark, which was written earlier, and to the Romans, has nothing to say about it. He begins with His baptism and the descent of the divine dove upon Him there and the approval of the divine voice. John's gospel written later than the other three. begins, "In the beginning was the Word, and the Word was with God, and the Word was God," and never touches the virgin birth. Jesus himself is silent about it. He dos not ask men to believe in His virgin birth, but in Him. St. Paul, St. James, and St. Peter, who complete the New Testament, all leave the theme unmentioned. But we must not assume too much by this silence.

The gospel narratives are not careful to maintain any consistency about the parentage of Jesus. He is popularly regarded and spoken of as the son of Joseph. (Matt. 13: 55; Luke 4: 22; John 1:45, 6:42.) Even in the nativity narrative of Luke, Mary and Joseph are several times referred to as His parents. (Luke 2: 27, 41, 43.) While once the mother of Jesus herself is made to say, "Thy father and I have sought thee sorrowing." (Luke 2:48.) It is quite clear that Jesus was looked upon by his contemporaries as Joseph's son by natural generation.

Over against this, however, we must remember that the first and third gospels contain special sections dealing with

the circumstances of the birth of Jesus in detail. While they differ in many respects, they both positively affirm that Jesus was born of a virgin mother, without the intervention of a human father. (Matt. 1: 18; Luke 1: 34,35.) No real inconsistency is, however, necessarily involved in the narratives as they stand. The sevret of Jesus' birth may have been for a long time jealously guarded within the narrow circle among whom it was originally known. It apparently formed no part of the early apostolic preaching and teaching. In preserving, therefore ,the popular references to Jesus as Joseph's son, the first and third gospels conform to the fact that Jesus was so understood and described by those who knew Him generally. In social life and as a member of the Jewish nation, Jesus, during His early life, would necessarily be regarded as Joseph's son. As Dalman has pointed out, "If no other fatherhood was alleged, then the Child must have been regarded as bestowed by God upon the house of Joseph, and while Joseph was alive, Mary and her son were undoubtedly under his protection." This will help to explain why both genealogies trace the Davidic descent of Jesus through Joseph, not through Mary. On any view, Jesus belonged to the family of Joseph, and if any formal and official birth register ever had been kept in the temple or by the civil authorities, Jesus would naturally appear there as Joseph's son.

But what about St. John and his gospel? It would be strange if the writer of the fourth gospel possessed no knowledge of the tradition of the virgin birth of Jesus, as embodied in Matthew and Luke. However, silence in this case would imply not ignorance, but tacit acceptance. Unless the tradition were contradicted, either explicitly or tacitly, the presumption in such a case is that it was accepted. It is certainly significant that the prologue to the fourth gospel, which occupies a similar place to that of the genealogy of the first gospel, traces the origin of the Logos, which became incarnate in Christ, to the inner life of God. What the genealogies attempted to do partially is here carried out fundamentally and finally. "In the beginning was the Word, and the Word was with God, and the Word was God."

The question is, Is the prologue intended to be a tacit correction of the Matthew and Luke nativity traditions, or are these, as regards their central feature, the virgin birth, silently accepted and supplemented by the statement of fuller and deeper truth?

With regard to the alleged silence of St. Paul, it is by no means clear that silence in this case any more than in the writings of John, implies ignorance. The most that can be urged is that in the Pauline Christology no emphasis was laid on the dogma of the virgin birth. St. Paul was occupied with an ascended Christ who had appeared to him in the way, capturing and commissioning him unto apostleship.

The comparative silence of St. Paul and St. John have this force and this force only: They show that the virgin birth is not the corner-stone of our faith in Christ's divinity or sinlessness, nor a necessary part of the content of an apostolic message. The apostles certainly were great preachers, and the record of their preaching contains no reference to the virgin birth. Jesus is the ideal preacher of Christian history, and he never referred to the virgin birth. The divinity of Jesus is a spiritual truth; it does not depend upon a physiological fact. For Christian teachers to insist that the Christian faith is dependent upon a physical fact of 2.000 years ago, which in the nature of the case must have been so secret that it can not be proved, is not to help the spread of the Christian faith, but to put a serious stumbling-block before the feet of countless people. We must not be more concerned with the virgin birth than with the virgin life of Jesus; that life, which, in its serene and lofty beauty has shone through the centuries, bearing an inward evidence of its divinity. No doubt can dim the brightness of His shining.

II. Biblical Criticism.

The question really narrows itself down to the amount of credibility that is to be attached to the gospel narratives of the nativity. (Matt. 1 and 2; Luke 1 and 2.) Historical criticism shows that the tradition of the virgin birth was current among Christian circles in Palestine at an early date,, probably A. D. 50. That being so, the view that it is based upon actual facts and came ultimately from the family of Christ himself is infinitely probable. The worst that can be said of the narratives is that they present a beautiful story of perfect purity and highest nobility which grew out of the necessity of adequately accounting for that life of perfect moral and spiritual power and purity that had been lived before them in Jesus, who claimed to be, and whom they accepted and worshipped as the Son of God.

III. Scientific Considerations.

The difficulty of the virgin birth has come with the advance of high regard for natural law, which works against the thought that God would violate the natural order of the universe.

However, science is also demonstrating the fact that there are higher laws of the universe and latent powers of nature which have been unknown in previous generations, but which are now quite fully known to us. There are many things which we do not know now that our children and grandchildren will discover. There is no suffcient reason for us to reject the virgin birth because we may not be able to explain it in accordance with our present knowledge. All science can affirm is that at present it has no sufficient basis for the affirmation of a virgin birth.

St. Luke, in his beautiful narrative, lifts us above natural considerations and gives us the key to belief when he says that God was present in almighty power and glory when the Virgin Mary conceived Jesus. This is abundantly supported when we remember that here was conceived no ordinary man, but He who became the second Adam, the new head of the race, the Savior of the world. There was a special need, therefore, for divine activity. As the Divine Spirit hovered over primitive chaos with creative energy to bring light, life, and order out of it, as the Divine Spirit breathed into the body of primitive man rising from the dust of the ground the breath of life, so in that mighty and epochal event, the manifesting of God in human flesh, the power and glory of God Himself must have been unquestionably operative. Our names for the process do but largely cover our ignorance, but we may be sure that there is essential truth contained in the words of Scripture: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. Wherefore also that which is to be born shall be called holy, the Son of God."

Finally, if the Son of God was to become fully, completely and altogether man, where was he to begin? If a human body was to be prepared for Him, at what stage in the preparation of the body was he to assume it? Every possibility was thought out by Christian sects, in the earlier centuries, and all rejected by the Church as leading to serious error, except the single one of the virgin birth. It was not sufficient that the Logos should assume the body of a full-grown man at the time of the baptism in Judea; it was

Seminary

not enough that he should assume the body of the boy Jesus when first he visited the temple and was found with the doctors of the law; it was not sufficient that he should assume the body of the babe when the star guided the wise men to his cradle, or when the angelic choir appeared to the shepherds, or at the very moment of his birth; it was necessary for the completion and perfection of the incarnation that he should begin with the very first beginnings of human nature. If like produces like, then the unlikeness of Jesus must have some adequate explanation. The element of unlikeness must come from that to which it has affinity. A mighty point lies here. If divinity and holiness belong to Christ, they belong to Him from the beginning. Normal, natural birth has never produced anything absolutely holy and divine, but always something human and sinful. The difference in Jesus called for a difference in origin.

It is sublime to think of the Son of God becoming man. Other religions think of the incarnation of their gods. It is still more sublime to think of Him as a babe in the virgin's arms. That thought has been the favorite one in Christian art. From the days of the mural paintings in the catacombs until the present day, the madonna and her babe have been the noblest theme of Christian art, and they have ever inspired its greatest masterpieces.

But vastly more sublime is that doctrine which can only be represented by the poet's art, the Son of God beginning his earthly existence as a holy thing conceived by the Holy Ghost, born of the Virgin Mary. The Son of God would begin at the very beginning of human substance, and so live through the whole life of man until death and the abode of the dead, that he might consecrate every moment of human existence, and redeem all that belonged to human nature. For many of us still, who would not make it a stumbling-block to others, a virgin birth seems an altogether suitable introduction of such a personality into our human fellowship.

Born into our race he certainly was. But born of our race alone, we cannot believe. His body was born of Mary, but his soul we are sure was born of God.

A REPLY TO MR. WATSON.

Editor of the Pacific: May I have a few lines in which to reply to Mr. Watson's criticism of my article on Christian Science? I would not trouble you but for the fact that Mr. Watson in one paragraph calls in question a statement of fact which I made. I refer to the story about the Christian Science reader who had a cataract removed at the hospital and to whom her Christian Science practitioner said, when the operation was successful, "Divine Love has triumphed! Divine Love has led us to this hospital!" This story was told me by a former member of my church who has gone "into Science." Mr. Watson came to me and I gave him every opportunity to verify the story from the lady who told it to me. The only inaccuracy which he reports is that "it was not a reader nor a practitioner who was operated upon, but one who, though interested in Christian Science, went to the hospital at the earnest solicitation of her family who were not Christian Scientists."

Now with regard to this criticism of Mr. Watson's I wish to say three things:

(1) I did not say it was a practitioner who had the operation. I said a reader, because the story was told me that way by a Christian Scientist.

(2) After interviewing my informant, Mr. Watson telephoned me that the patient was not a reader but only a member of the Christian Science Church, in fact a member of the very church to which he himself belongs! Is he not then rather understating the case when he says she was merely "interested in Christian Science"? Remember how difficult it is to join a Christian Science Church.

(3) After all, it is of no essential importance whether the patient was an exalted reader or only a garden variety of church member. The point of the story is that The Practitioner said "Divine Love has led us to this hospital!" That Mr. Watson does not deny, though I venture to say that practitioner is now being disciplined by the hierarchy which controls the Christian Science machinery. She certainly made a bad break from the standpoint of Christian Science orthodoxy.

The rest of Mr. Watson's criticism really requires no reply except such as may be found by rereading the original article which it assails, which was printed in The Pacific of May 3rd, and has been reprinted in pamphlet form, to be had at five cents a copy.

However, these reflections on Mr. Watson's criticisms do suggest themselves and may be submitted to the reader's candid judgment. Is it not an unguarded statement to say that "that which can be used for an evil purpose, as suggestion has been known to be used, cannot be classed as the law of God"? How about the law of gravitation? Isn't that a law of God? And isn't it used for an evil purpose when airships drop bombs on innocent civilian populations? How about the law of imitation through which children gain so much of their education? Itsn't it used for an evil purpose when the community gives children drunken men and women to imitate?

As a matter of fact, the law of suggestion is simply a well-known psychological law which may be used for evil or for good. Saying "Christian Science is diametrically opposed to all forms of mental suggestion" doesn't stop the operation of that law for a moment any more than it would change the real situation if the bomb-thrower in the air-ship disavowed all belief in the law of gravitation as he cheerfully dropped each bomb overboard!

Mr. Watson evidently "holds the thought" that jargon is a hard word to apply to the Christian Science way of talking. The Standard Dictionary defines jargon as "a dialect used only by a special sect"; yet it may be that there is so much "error of mortal mind" that I cannot "demonstrate" over Mr. Watson's "illusion" that the language of Christian Science is the language of familiar speech. If we were all "perfect in science" these apparent peculiarities of speech would become "unreal" and exist only for "mortal mind." We should then see nothing absurd in Mrs. Eddy's solemn assertion of the needlessness of washing the baby or the unfading youthfulness of the insane girl who believed she couldn't grow old. But enough! I want to appreciate the good in Christian Science, and shall keep on doing so, but I refuse to swallow its palpable absurdities or dangerous fanaticisms. Christian Science is quartz with gold in it, but unfortunately it is not pure gold.

ALBERT W. PALMER.

A Choice.—Mrs. Davenport gave her children some fruit one afternoon, Handing it up to Joseph, she bade him let the little sister have the first choice. Shortly after, she called the boy to her and said:

"Joseph, I noticed that you little sister took a very small apple. Did you let her have her choice, as I told you?"

"Yes, mother," replied the boy, "I told her she could have the little one or none at all, and she chose the little one."

THE CONFERENCE OF THE COAST SECRETARIES AND SUPERINTENDENTS.

The meeting of the Pacific Coast Represenatives of the National Congregational Missionary Societies, (Rev. H. H. Kelsey, of the American Board, Rev. George W. Hinman, of the A. M. A., Rev. H. H. Wikoff of the Building Society and Rev. Miles B. Fisher, of the Sunday School and Publishing Society, together with the Superintendents of the various Pacific Coast Congregational Conferences, Rev. L. D. Rathbone of the Northern California Congregational Conference, Rev. W. W. Scudder of the Washington Conference, Rev. A. J. Sullens of the Oregon and Idaho Conference and Rev. George F. Kenngott of the Southern California Conference,) was called to order at 9:55 a. m., on Friday June 27, by Mr. Rathbone, in the Pastor's Study of the First Congregational Church of San Francisco. Prayer was offered by Mr. Sullens. Mr. Wikoff was elected chairman and Mr. Kenngott Secretary.

The several persons present stated the matters they desired to have considered. Though the topics were many, they were assembled under the heads of: (1) Church Efficiency. (2) Apportionment and collection plans. (3) The relation of the State Conference to the National Societies. (4) Tercentenary program. (5) "The Pacific" or some other Congregational magazine for the Pacific Coast, and (6) Miscellaneous.

It was voted expedient to adopt some standard and chart in order to standardize the work of the Congregational churches on the Pacific Coast. The following committee was appointed to prepare such a standard and chart, to report at the evening session: Messrs. Scudder, Rathbone and Hinman.

It was voted to use our efforts this season for the promotion of an aggressive denominational propaganda.

It was voted that a committee be appointed to present a program for this denominational propaganda. The committee appointed was as follows: Messrs. Kelsey, Sullens and Kenngott.

After a noon recess, the Rev. W. W. Ferrier, Editor of "The Pacific" made a statement regarding the paper. It was voted that a committee be appointed to report on "The Pacific" and on any other magazine for the exploitation of Congregationalism on the Pacific Coast. The committee appointed was Messrs. Fisher and Wikoff.

It was voted that the names and addresses of the Pacific Coast representatives of the National Missionary Societies and the proper officials of the National Societies not represented on the Coast, together with the name and address of the Superintendent of each Conference, be printed on a card and sent out with the apportionment card to the churches of each Conference, with the request to the churches that they be posted in the churches.

It was voted that the Pacific Coast representatives of the various national missionary societies and the proper officials of the national societies not represented on the Coast be requested to send to the treasurers of the several Pacific Coast Conferences quarterly reports of receipts from the churches with the view that quarterly statements of the receipts for the various societies be sent to the churches.

It was voted that the churches be requested to send all their benevolence contributions to the Conference Treasurers for monthly distribution to the various societies.

Mr. Rathbone reported for the committee on the standardization and recommended the adoption of the "Plans for Church Efficiency" issued by the Washington Congregational Conference, with certain modifications, towit: that the chart of church activities be changed to make the local church larger as follows:

1. Administration.
   (a) Organization.
   (b) Property and Business.
2. Missionary.
3. Evangelism.
4. Religious Education.
5. Social Service.
6. Cultivation of Spiritual Life.
   (a) Devotion.
   (b) Fellowship.

The committee further recommended that a chart be published along the same lines as the pamphlet with its six divisions.

The report of the committee was adopted and the committee was continued with authority to complete its plans and report as soon as possible to the various members of the general committee herewith assembled.

It was voted that this same committee be authorized to prepare a model church constitution and report it to the general committee.

Mr. Kelsey reported for the committee on denominational propaganda, making the following recommendations:

1. That a series of Fellowship meetings be held in every church of each Pacific Coast District Conference for one week each, between November 1st and December 15th.
2. That the team leaders be carefully selected and gathered for a day of training, if possible.
3. That there be a Continuation Committee to prepare printed instructions for the teams, including program and literature for the Every Member Canvass. The committee further recommended the following program for the Fellowship Meetings: 3 to 5 P. M.
   1. Survey of conditions in the local church.
   2. Standards of Efficiency.
   2. Standards of Efficiency.

6 p. m., supper with the launching of the Every Member Canvass.

9:30 p. m., presentation of the Tercentenary Program:

1. A half million new members.
2. Two million dollars for Missions, annually.
3. Enlisting for World Conquest.
4. Personal consecration.

The report was adopted and the committee, with Mr. Fisher added, was continued. The following schedule of dates was adopted: The week of October 29th for Washington; the week of November 5th for Oregon and Idaho; the week of November 12th for Northern California and the week of November 19th for Southern California.

Mr. Fisher reported for the committee on "The Pacific," and other Congregational magazines as follows:

1. That it is the judgment of this body that the "American Missionary" and the "Missionary Herald" be united.
2. That for the present "The Pacific" be continued as a Coast denominational paper at $1; that each Conference accept the paper as its organ, appoint Conference editors to see that the Conference be well represented in material, and that once a quarter each Conference provide material for a special edition.
3. That we commend to the wisdom of the Commission on Missions the establishing in San Francisco of a depository of the Pilgrim Press, with the suggestion that the National Council recommend to the churches of the district the value for denominational advancement of dealing with the local depository; that for the further advancement of

Congregationalism on the Pacific Coast we believe the time has come for our Publishing Society, under the direction of the National Council to assume the responsibility for publishing "The Pacific."

The recommendations of the committee were adopted. The meeting adjourned at 9 P. M., until 9:15 A. M., Saturday in the First Congregational Church.

The meeting was called to order at 9:30 A. M., by chairman Wikoff, in the Pastor's Study of the First Congregational Church.

Second Day.

After prayer by Mr. Kenngott business was taken up.

It was voted that we recommend to the local associations of our states the adoption of constitutions containing uniform features of procedure especially concerning methods of efficiency, safe-guarding of property and qualifications for entering the ministry, and that this be referred to the Committee on Standards of Efficiency with the request that they represent this meeting in the matter.

It was voted that it is the sense of this body that the present policy of carrying on work for foreign-speaking peoples in the United States under the national missionary societies should be extended to include work for all foreign-speaking peoples, and that such work should be carried on with the closest possible supervision and co-operation of the state Conference in which such work is done.

It was voted that we recommend to the National Ministerial Relief Society that all applications for grants should be subject to approval of the state conferences in which such applicants are resident and it is recommended that the ministerial recipients be asked to become members of the local association within whose bounds they reside.

It was voted that while we heartily approve inter-denominational comity and church federation, we likewise believe in an aggressive Congregationalism which defends itself against the invasion of its field by any other denomination without conference and agreement on our part.

It was voted that it is the sense of this meeting:

1. That every Conference should appoint a Missionary Education Committee, consisting of one representative of the churches and one from the W. H. M. U. and the branch of the W. B. M. P., who shall be agencies for the Conferences for the distribution of missionary literature from all district offices, and shall co-operate as largely as possible with all missionary secretaries in promoting missionary education.

2. That as far as possible state superintendents arrange for a systematic presentation of all missionary interests by the secretaries of the national societies.

The following motion was laid on the table; that it be the policy of the secretaries of the national societies to discourage the request for their service for Sunday pulpit work as a stop-gap in the vacation absence of the pastor, as minimizing the cause presented, as offering no access to the normal church constituency, as missing the presence of the leader who for the sake of leadership should share the message his people receive, in short, as not attaining the object for which the secretaries are appointed.

It was voted that it is the sense of this meeting that request be made of the Congregational Church Extension Society of Los Angeles that the "Helps by the Way" may be used by the Pacific Coast Congregationalists by co-operation in preparation and publication of the "Helps."

It was voted that a committee of three be appointed to consider the matter of a Book of Devotions and report back to this general committee. The following were appointed the committee: Messrs, Kelsey and Kenngott.

It was voted that the next meeting be held at the call of the chairman and secretary.

Closing prayer was made by Mr. Hinman.

GEORGE F. KENNGOTT, Secretary.

THE QUALIFICATIONS FOR THE PRESIDENCY OF THE FEDERATION OF WOMEN'S CLUBS.

In an interview last week in New York Mrs. Pennybacker, the retiring president of the General Federation of Women's Clubs, said:

"The president of a great organization should have a logical mind. That is essential. She should have system to regulate her affairs that she may be able to carry on the great work of the organization and care for her home. I am a good housekeeper. I would never have patience with a woman who neglects her home for club work. The family of a Federation Club President must be in sympathy with her work, and her family duties must be such that she can give practically all her time to the work. It must be her profession. My daughter of 19, my youngest child. is in Vassar, my son of 21, would have been graduated from the Texas University next Tuesday if he had not been called out with the militia for the Mexican trouble, and my other son is a grown man. The president of the federation must also be reasonably strong.

"I have said that there should be three presidents for the federation. One, the traveling president who visits the clubs and meetings, and the stay-at-home president, who writes all the letters, attends to the business of the organization and writes articles. Then there is the social or eating president, who could attend all the receptions and eat all the dinners and luncheons.

"I have traveled more than any of the presidents so far, the distance covered being more than 100,000 miles. I have visited all the States except Wyoming, including Alaska, which is my child, and joined the federation after my visit there. Then I have visited Cuba and England and Ireland. We have three clubs in England, but none in Ireland, where I visited Lord and Lady Aberdeen, and where I was able to do constructive work in speaking. Visiting the different States is a great help in bringing about a sympathetic understanding between the president and the clubs. It is not only the clubs who are benefited, but the president, who gets nearer the needs of each club.

"The Federation President must be able to speak, and personally talking to an audience is a great delight to me. No, I never have stage fright, though I must feel sometimes that I have not reached the people as I could have done. My Father was a minister with a gift of speech which I think perhaps I inherited. My mother would probably have been a good club woman if she had not lived before that time. She had the qualities.

"There is always more or less sacrifice holding the office of president, for one must do what she must and not what she wishes. No woman who is not willing to work hard should tackle any of the offices of the Federation. One thing a woman who takes office must make up her mind to is criticism. My father and mother brought me up to feel that if I realized that I was doing good constructive work I must go on without regard to what other people said. One must put the true value on things and realize that the careless word of today will mean nothing a few years from now.

"About dressing, which is a subject which has been brought up, I believe that the federation president should dress well but simply."

Among The Churches

Los Angeles, First.—Accessions to membership June 4 were 3 on confession and 11 by letter. Total 14.

Riverside.—The pastor, Rev. Horace Porter, and his wife left Saturday for Ohio and other Eastern States for a two months' vacation. Mr. Porter has been tendered the honor of receiving the degree of D.D. from the college in Marietta, Ohio, where he received his college education. During Mr. Porter's absence Dr. R. A. Meredith of Pasadena will occupy the pulpit. Last Sunday morning and evening Dr. Meredith preached two powerful sermons, which were listened to by large audiences. Dr. Meredith is one of the ablest divines this country has produced. Altough in advanced years, he speaks with a clear, firm, commanding voice, and his audience listens with intense interest to hear his powerful message.

Porterville.—Dr. Raymond C. Brooks delivered a most welcome and able lecture, in the Congregational Church of Porterville, Wednesday evening, June 7th on "The Place of Religion in the Life of Today." A fellowship dinner was held before the lecture at which seventy-five were present. The report of a men's "committee of ten" which has been raising a fund of $3500 to pay off one of the obligations of the church showed all but $37 pledged. The success of the project is therefore assured. Last year the church reduced its indebtedness $800 by raising a similar special fund. Dr. Brooks' coming will be remembered as one of the choicest events of the year, and he himself will doubtless feel richly repaid, for in addition to expenses, he received the honor of seeing the newly arrived daughter of Rev. Sidney W. Wilcox, minister in charge.

Bethany, Berkeley.—Five were received into the fellowship of the church last Sunday all by letter, two coming from the Victoria Park United Free Church of Glasgow, Scotland. Six more have virtually promised to unite at the next communion or in the near future and there are others who are thinking about joining us. Children's Day exercises were held on the 28th of May and were a decided success. In the evening colored slides were shown illustrating the work of the American Board in South Africa. Good congregation enjoyed both services. Next Sunday evening, June 11, Dr. Bade will preach on "Jesus and the Prophets." Last Wednesday evening the woman of the church met for a second time and completed the organization of a Women's Association of twenty-one members which promises to be of great help to the church work. Next week the Boy's Club goes for a hike in the hills.

ARMENIAN Y. M. C. A. WORK IN LOS ANGELES.

An Armenian branch of the Young Men's Christian Association was established not long ago in Los Angeles, and on the 7th of May rooms at 1509 East Fourth Street were formally opened. There are nearly 2000 Armenians living in that part of the city and several hundred were present at the opening services. Night schools will be conducted for both men and women; and a reading room will be open all day and in the evenings, with a native Armenian in charge. The Y. W. C. A. will cooperate with the Y. M. C. A. in this work, secretaries from each association having general charge.

This work has been instituted largely through the efforts of the Rev. A. S. Yeretzian, pastor of the Armenian Congregational Church, whose services reach out constantly far beyond his own church work, to all his people in Los Angeles.

NOTES AND PERSONALS.

Our church at Palo Alto and the Rev. B. C. Preston are to be congratulated. They are a happy people and a happy pastor. The work is going on splendidly. We all rejoice with them.

The Rev. M. A. Martin, late of Avalon, Cal., but now an A. M. A. missionary in charge of three churches in Tennes- has been elected Moderator, for the year, of the Cumberland Plateau Association of Congregational Churches and Ministers.

The Presbyterian churches in the Oakland Presbytery have a membership of 5,262. The additions last year were 585. The prayer meeting attendance is much better in the smaller churches than it is in the larger. The percentage is 30 for the smaller; 15 for the larger.

Dr. Pond reported at the meeting of the ministers in San Francisco on Monday that the Congregational Church at Prescott, Arizona, was greatly pleased with its new pastor, the Rev. H. V. Hartshorn, a graduate of Pacific Theological Seminary, who went to Prescott from Southern California.

The Rev. A. W. Palmer of Oakland will be glad to share with others the slides which he is using in the series of Sunday evening addresses on "Social Life and Problems Around the World." There are 50 slides and notes for each lecture. They have been prepared by the National Lecture Bureau for Christian Social Service.

The California Home Missionary Society has decided to set aside the annual income on the Culver donation of $24,000 for special work as the needs of the future may determine. This money was received recently; as was also a like amount by the American Board. The legacies came through the Rev. Dr. Charles R. Brown.

Orville Gough Edwards, a son of the Rev. Jonathan Edwards of Spokane, Washington, graduated recently from the law department of the University of Oregon, and is now at the head of the tax department of the O. W. R. & N. Company at Portland. His youngest son, Jonathan, is a student at Whitman and was recently elected captain of the track team.

Dr. Van Horn expects to be in his pulpit in Oakland the last Sunday of this month. Just before going East he gave a sermon in commemoration of the second anniversary of his pastorate with First Church, Oakland, in which he remarked that no year stood out by itself or any pastorate by itself, and that the splendid progress made was due not to sensations and booms but because the various pastorates had been so well knit together in helpful co-operation. He stated that when he came, two years ago, the church membership was 1500. At that time he had jotted down a schedule whereby it would reach 2000 in 1920. "It is interesting to note," he remarked that we have in 1916 a membership of 1734, or just about the figure set down for 1917. There is one thing however, that has not been accomplished, that I have expected would be done by now, which is that our new church building has not been erected."

Seminary

FORTY-SECOND ANNIVERSARY AT TACOMA.

Tacoma First celebrated her forty-second anniversary with public services on Sunday, June fourth, and a church family banquet on Tuesday night, the sixth.

The Anniversary sermon was preached on Sunday morning by Dr. Lucius O. Baird of Chicago, his subject being "A Conquering Church". Dr. Baird came to Washington with the Yale Band, twenty-five years ago, and had a successful pastorate at Pullman. First Church has felt herself very fortunate to have him with her on this occasion. The vesper service was a full musical service with an address on "First Church and Tacoma" by Dr. Dyer.

The banquet on Tuesday night was attended by over three hundred people. Mr. Hubert Griggs acted as toastmaster, and there were toasts on The Longest Members—The Newest Members—Poets of the Church—Our Church Tramps and Our Church Music. Mr. Griggs stated for the trustees, some facts regarding the future of the church and the desirability of erecting a parish house on the lots owned by the church just south of the present edifice. Dr. Baird presented Greetings from the Denomination in the form of a practical outline of work for the three years remaining before the tercentenary celebration of the landing of the Pilgrims.

The musical part of the program was of a very high order. The quartette of the church, Mrs. Tallman, Mrs. Duncan, Mr. Todd and Mr. Higbee, were never more enjoyed, and the closing number, "Sweet the Moments" from Lucia, called forth prolonged applause.

First church expects to have with her, on July second, her newly elected Foreign Pastor, Rev. Frank Cary, who goes to Japan in the fall, and she is looking forward with great pleasure to hearing Dr. J. K. Unsworth, of Vancouver, B. C., during the six weeks of Dr. Dyer's vacation. The deaconesses have arranged a program for the prayer meetings during the summer months—four of the church members having charge of each meeting. —H. A. M.

INLAND EMPIRE NOTES.

The monthly meeting of the Congregational Alliance was held last Monday afternoon. The subject was Evangelism. Rev. A. A. Doyle, spoke on Interchurch Evangelism, Rev. W. S. Carne, on Pastoral Evangelism, and H. A. Luckenback, on Sunday School Evangelism. The discussion was participated in by Rev. J. H. Mathews of the Sunday School Society and others. The committee on Evangelism has already begun to plan for the fall work, with the expectation of conducting one or two weeks of special meetings in every church in the association.

Westminster church and Sunday school observed Children's Day last Sunday morning. The service was well attended and a substantial offering was made to the C. S. S. and Pub. Society. Eight new members were received into the church. This church is making commendable progress under the wise and vigorous leadership of Dr. Harper. The Dr. has been elected president of the Inland Empire Sunday school association.

Rev. P. E. Bauer, of Plymouth Church, delivered a lecture in his church recently on the Wonders of Alaska. It was appreciated by a large audience, and netted a profit of $50 for the music fund. A vested boy's chorus has been organized by this church. All departments of church work are progressing finely, the Sunday school having doubled in membership.

The Almira and Beulah churches have shown their appreciation of the services of Rev. J. M. Lewis, by voting him a salary of $1,200, and parsonage, and conveyance. The parsonage has been thoroughly renovated.

I have read recently Dr. J. M. Campbell's book "The Indwelling Christ," with great interest and profit. I deem it one of the sweetest, strongest, richest and wisest books I have ever read, and believe every minister ought to read and meditate on it. It affords a feast to the soul.

Dr. F. N. White of Walla Walla, has resigned to accept superindency of Eastern Washington.

J. EDWARDS.

Spokane, Wash., June 9th, 1916.

HOW ABOUT YOUR VACATION THIS SUMMER?

You can make your vacation worth while by going for that season of Outing, Inspiration, and Fellowship at the Northern California Congregational Conference at Camp Curry in Yosemite this year. Date: July 24 to August 6.

The programme will be one suited for a meeting in that wonderful valley. It will be so arranged that there will be ample time to enjoy it as well as the attractions of the valley.

All readers of The Pacific and all their friends are invited to be there whether delegates or not. The railroad rate applies to all but not the special rate for board.

Here is some information as to railroad rates, board etc.

Railroad Fare.

The most satisfactory rate will be the usual 1⅓ round trip fare for a convention, costing $18.90 from San Francisco, $17.90 from Sacramento, $15.55 from Fresno and in the same ratio from other points.

To procure this rate it will be necessary to secure a certificate from the local ticket agent at the time of purchasing your ticket to Camp Curry, Yosemite Valley, paying the full fare going. The certificate will be signed at the Conference by the Secretary and will entitle the holder to a ⅓ rate returning. These rates will be assured, if fifty persons avail themselves of the privilege. It is confidently expected that many more than this number will attend aside from the ministers, who can secure the usual clergy rate which will be about ¼ less than the above.

These tickets may be purchased on or after Saturday, July 22, and the return trip is limited to August 8.

Board.

Mr. and Mrs. Curry are giving a very low rate for the entertainment of delegates—$10.50 per week for the week of the principal part of the program, and $12.50 to dependent members of their families. The regular rate is $15 per week. The rate of the convention will be extended only to ministers and their families after the 31st of July.

Program.

The principal events of the program will cover the days from Tuesday evening, July 25th, to Sunday evening, July 30th. A special song service will be held on Monday evening, July 24th, and special devotional services on Sunday, August 6th. The whole week of July 31st to August 5th may be utilized for excursions about the Valley. Delegates: Each church is entitled to two delegates, and one additional delegate for each hundred members in excess of two hundred members, provided no church has more than five delegates. You are also entitled to an equal number of alternates. All delegates and alternates and ministers and their wives are entitled to the reduced railroad rates on the terms named.

On account of the increased expense for the Conference this year no excess refund can be made to the ministers on account of railroad expenses.

Let the Conference know as soon as you decide to go and how you are going.

Questions will gladly be answered at the office, 417 Market St., San Francisco, Cal.

For The Children.

GREAT BECAUSE FIRST GOOD.

One day, Gerhardt, a German shepherd-boy, was watching his flock near a forest, when a hunter came out of the woods, and asked: "How far is it to the nearest village?"

"Six miles, sir," answered the boy. "But the road is only a sheep-track and very easily missed."

The hunter looked at the crooked track, and said: "My lad, I am very hungry and thirsty. I have lost my companion and missed my way. Show me the road and I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They will stray into the woods and may be eaten by the wolves."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or two wouldn't be much to your master, and I'll give you more than you earn in a whole year."

"I cannot go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time and trusts me with his sheep."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get some food, drink, and a guide? I will take care of them for you."

The boy shook his head. "The sheep," he said, "do not know your voice, and—"

"What? Can't you trust me?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust. How do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said: "I see, my lad, that you are a faithful boy. I will not forget you. I will try to make out the road myself."

Gerhardt then offered the contents of his scrip to the hungry man, who ate it gladly. Presently his attendant came up; and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country around.

The Duke was so pleased with the boy's honesty that he sent for him shortly after that and had him educated. In after years Gerhardt became a great and powerful man, but he remained honest and true to his dying day.

THE GOLDEN WINDOWS.

All day long the little boy worked hard, in field and barn and shed . . . ; but at sunset there came an hour that was all his own, for his father had given it to him. Then the boy would go up to the top of a hill and look across at another hill that rose some miles away. On this far hill stood a house with windows of clear gold and diamonds. They shone and blazed so that it made the boy wink to look at them; but after a while the people in the house put up shutters, as it seemed, and then it looked like any common farmhouse. The boy supposed they did this because it was supper time; and then he would go into the house and have his supper of bread and milk, and go to bed.

One day the boy's father called him and said: "You have been a good boy, and have earned a holiday. Take this day for your own: . . . and try to learn some good thing."

The boy thanked his father and kissed his mother; then he put a piece of bread in his pocket, and started off to find the house with the golden windows.

It was pleasant walking. His bare feet made marks in the white dust, and when he looked back, the footprints seemed to be following him, and making company for him. His shadow, too, kept beside him, and would dance or run with him as he pleased; so it was very cheerful.

By and by he felt hungry; and he sat down by a brown brook that ran through the alder hedge by the roadside, and ate his bread and drank the clear water. Then he scattered the crumbs for the birds, as his mother had taught him to do, and went on his way.

After a long time he came to a high green hill; and when he had climbed the hill, there was the house on the top; but it seemed that the shutters were up, for he could not see the golden windows. He came up to the house, and then he could well have wept, for the windows were of clear glass, like any others, and there was no gold about them.

A woman came to the door, and looked kindly at the boy, and asked him what he wanted.

"I saw the golden windows from our hilltop," he said, "and I came to see them, but now they are only glass."

The woman shook her head and laughed.

"We are . . . farming people," she said, "and are not likely to have gold about our windows; but glass is better to see through!"

She bade the boy sit down on the broad stone step at the door, and brought him a cup of milk and a cake, and bade him rest; then she called her daughter, a child of his own age, and nodded kindly at the two, and went back to her work.

The little girl was barefooted like himself, and wore a brown cotton gown, but her hair was golden like the windows he had seen, and her eyes were blue like the sky at noon. She led the boy about the farm, and showed him her black calf with the white star on its forehead, and he told her about his own at home, which was red like a chestnut, with four white feet. Then when they had eaten an apple together, and so had become friends, the boy asked her

Seminary

about the golden windows. The little girl nodded, and said she knew all about them, only he had mistaken the house.

"You have come quite the wrong way!" she said. "Come with me, and I will show you the house with the golden windows, and then you will see for yourself."

They went to a knoll that rose behind the farmhouse, and as they went the little girl told him that the golden windows could only be seen at a certain hour, about sunset.

"Yes, I know that!" said the boy.

When they reached the top of the knoll, the girl turned and pointed; and there on a hill far away stood a house with windows of clear gold and diamonds, just as he had seen them. And when they looked again, the boy saw that it was his own home.

Then he told the little girl that he must go; and he gave her his best pebble, the white one with the red band, that he had carried for a year in his pocket; and she gave him three horsechestnuts, one red like satin, one spotted, and one white like milk. He kissed her, and promised to come again, but he did not tell her what he had learned; and so he went back down the hill, and the little girl stood in the sunset light and watched him.

The way home was long, and it was dark before the boy reached his father's house; but the lamplight and firelight shone through the windows, making them almost as bright as he had seen them from the hilltop; and when he opened the door, his mother came to kiss him, and his little sister ran to throw her arms about his neck, and his father looked up and smiled from his seat by the fire.

"Have you had a good day?" asked his mother.

Yes, the boy had had a very good day.

"And have you learned anything?" asked his father.

"Yes!" said the boy. "I have learned that our house has windows of gold and diamond."—Laura E. Richards.

Many a man is so constituted that he makes friends with every one except himself

---

Discretion may be the better part of valor, but it is often only another name for lack of nerve.

EVENTIDE.
A Paraphrase by Inversion.

Beam, Kindly Light. Soft through the quiet gloom
Gleam Thou on me.
The twilight falls. Daylight and I near home
In company.
Keep Thou this grace. I only ask to see
Thy tranquil face. One dream enough for me.

I knew it would be thus. I prayed that Thou
Wouldst light me home,
Choose and illume my sunset path,—as now,—
With lovelight warm.
I love Thy graceful droop. 'Mid flying years
Peace rules my heart. Forgotten all past fears.

How long Thy beauty lingers. Soft and still
It floweth on,—
Tinting the fragrant eventide until
The day is done.
Then through the night the silent moon will smile
Upon God's loved ones,—sleeping here awhile.

J. R.

Few of us get more happiness out of life then the amount we make ourselves.

A tip is a small sum of money you give to somebody because you-re afraid he won't like not being paid for something you haven't asked him to do.—"The Bailie," Glasgow.

Those readiest to criticise are often least able to appreciate.—Joubert.

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